We see in Him a graceful Person, a sweet moral Being, a joyous Spirit, a charming .and gladdening Sight, a Serenity and a .Sweetness surpassing myriads of lunar orbs.

As we see Him face to face and realise our unity with Him, we also see our unmistakable distinctness from Him. We see ourselves as the souls, Himself as the All-Soul; ourselves as the jeevatmas, Himself as the Paramatma ; ourselves as the little-selves. Himself as the Great-Self ; ourselves as the purushas, Himself as the Parama Purusha ; ourselves as thecreated, Himself as the Uncreated ; ourselves as the relative Himself as the Absolute ; ourselves as the limited. Himself as the Unlimited; ourselves as the finite and Himself'as the Infinite; .ourselves • as the imperfect and Himself as the Perfect; ourselves as the transient and Himself as the Intransient; ourselves as the born and Himself as the Unborn ; ourselves as the defined and Himself as the Undefined ; ourselves as the embodied and Himself as the Unembodied ; ourselves as the manifested and Himself as the Unmanifested ; ourselves as the supported and Himself as the Unsupported.

As our cognitive faculties apprehend His Almighty, All-wise, All-good, All-beautiful Person, our

soul recognises
in Him its Father and Mother, Friend and
Guide, Teacner
and Saviour, Gladdener and Comforter,
Hope and Joy, Life
and .Support, Everlasting Destiny and Goal,
eternal Rock
and Refuge. At the same time, our heart
overflows with
the emotions of gra-titude^ trust,
reverence, wonder, love, joy,
•enthusiasm and our»mental eye
endeavours to expand its
vision and realise Him in His manif old and
varied activities
in the whole world of time ^alicl space. *
Where is He not? He, who by His breath
kindles the
quenchless stars, yet $ee]ks delight in the
frail earthen lamps i
of men! He, who passes His royal progress
and imperial
procession, attended with all the glory,
pomp and wealth, of
the worlds, yet pauses to stretch out His
Hand for the. poor
widow's toite and for the least of the little
grains in the scrip